

Vol. XXXVIII

AUGUST, 1943

No. 12

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Not Anti-Catholic But Pro-Masonic

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Cities of the Plain

Wide is the Plain and open now, wide as the
summer sky
Where, day and night, the bombers ride and
ruin falls from on high;
And the Cities are rubble and dust and flame
as the scattered people fly.

Wide is the Plain, and its Cities now are
filled with ruin or fear,
But they find no friend to the far world's
end whose hand will hearten and cheer.
The day of the sinning is past and gone
and the day of its price is here.

Black is written the ruin they planned and
the ruin they launched and made;
Boasts and treachery, lies and blood—Rot-
terdam, London, Belgrade,
Wide is the Plain and its Cities taste of their
own forechosen trade.

They have sown the wind; and the whirl-
wind rides and not one instant abates,
Though no man knows where the next blow
falls on the Plain and its lost estates.
But—I would not be a German now through
the winter that soon awaits.

LUCIO.



NEW ENGLAND
Masonic Craftsman
ALFRED HAMPDEN MOORHOUSE, Editor
27 Beach Street, Boston, Mass. Telephone HANcock 6690

VOL. 38 AUGUST, 1943 NO. 12

HUMILITY In the words of the Litany "From all false pride, vain glory and hypocrisy, good Lord, deliver us." Appropriate words at any time, but more particularly now, for if ever pride was pricked and vain glory blasted into the background, it is when we see, as we do, the boastful dictators, fuhrers and whatnots cut down to their true stature and the complex of race infallibility brought to dust and ashes.

In the day of rehabilitation soon to dawn, what shall be the part of the Masonic fraternity? We know its aims and aspirations, and how in the past men have stood steadfast in that behalf even unto death.

Shall the great mass, which is now more or less inert, be energized into a progressive force, militant in its maintenance of true religion and virtue or shall it remain dormant? and let the world pass it by.

A stirring challenge to the Craft exists. The day of action is at hand. Let us hope leaders may be found to guide it through present troubled waters to the safe sunlit harbor of universal brotherhood.

TRUTH On another page appears a quotation from a quasi-official Roman Catholic journal charging the Masons, with others, with a desire to dominate or dictate the peace councils, and the comment of Sovereign Grand Commander Melvin M. Johnson on it.

The ancient grudge continues. The Roman church belying its title to true catholicity is sometimes very unfortunate in its public spokesmen and it is difficult to believe they have the endorsement or approval of the Holy Father. Universal tolerance should be the rule for all Roman Catholics, as for all men. False charges make for discord. The Masonic fraternity disavows any interest in politics; in fact it expressly forbids their discussion. Yet bigots and other small minds will, presumably, continue to level their verbal darts of calumny at it—till later on the truth will dawn in greater effulgence and they be shown for what they are, the weak vaporings of unsound minds.

INCENTIVE Self interest, generally speaking, is the chief motivating influence for people's acts. Not always, however, for a mother will shield her child against harm with no thought whatever of self. Reason and logic alike have no influence upon her acts when her loved ones are threatened. The average individual, however, engaged in the daily routine of a life largely concerned with materialism, gives first place to his immediate concerns. In other words, self rules and the axiom "self preservation is the first law of nature" applies in economics just as it is a purely physical reaction.

All of which is trite. So to secure commensurate

results with capacities it is necessary to persuade by Truth that a straight line is not always necessarily the shortest distance between two points but that deviations or curves and distortions are all involved in a vastly conflicting system.

FATE "How great are the mighty fallen." "The wheels of the Gods grind slowly, but they grind exceedingly fine." "The wicked shall be caught in their own trap," and so on, and so on. Innumerable events have transpired and will transpire to vindicate the Almighty force of recorded Truth from the fall of the vain-glorious Mussolini from his weak-foundationed place of power, the slow but sure attrition of the attacking forces of Hitler in his treason to his former ally, Russia, and the weight of destruction now being dealt to German cities by the retributive force of the United Nations.

It is all part of a piece. No sane thinking person can get satisfaction from superficialities. Sooner or later Truth is vindicated—in her judgments is no unrighteous. "Vengeance is mine; I will repay." How True!

As students of truth Freemasons who follow the precepts of the fraternity see evidence of the allegorical foundation of its virtues. So men may be proud of their craft heritage; proud to call themselves Freemasons.

But only so when they live up to principle. Not in idle neglect of Masonic virtues, but with zeal in its behalf, and steadfast insistence on the attainment of full fraternity among men of all creeds and color and race, to the greater glory of T.G.A.O.T.U. in Whose cause they are all enlisted.

FALL Come the days of Fall in these latitudes—those idyllic hours when nature puts on its gayest garb and the senses are overwhelmed by the sheer beauty of the transformation.

Poets may write and rave of New England in its autumn attire, and in very truth the forests and fields with the first tinges of frost are indescribably beautiful hereabouts—only where the hand of man has planted his material monstrosities has the landscape been seared.

This, then, is a season of change. Masonically it, too, is a season of change from refreshment to labor again. Lodges called off in early summer again resume their activities. Work once more is the order of the day. And the fall of 1943 holds promise of brighter days for the future.

Day when the clouds which have overhung the world for four long sad years are slowly but surely lifting, and prospects brightening for those ahead.

There are great opportunities ahead for the Masters; work at hand for the striving soul who would see the Craft assume its proper place, in the abundant changes which must come about. Let us hope inspiration may be had for the aspirations of all good Masons and their merit be rewarded.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690. PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS Alfred Hampden Moorhouse, Editor and Publisher.

NOT ANTI-CATHOLIC BUT PRO-MASONIC!

MELVIN MAYNARD JOHNSON, 33°
Sovereign Grand Commander

Sixty-eight thousand copies of the reprint of the Grand Commander's article in our April number on "The Attitude of Freemasonry Toward The Roman Catholic Church" have been widely distributed throughout our jurisdiction in pamphlet form, and many requests for copies have come from outside our jurisdiction. These pamphlets are available for free distribution in any reasonable quantity, upon request. The article has also been reprinted in several Masonic magazines. Our basic attitude was emphasized again by our Grand Secretary General in his article on "Tolerance" in our May number.

In striking contrast to the spirit of these official statements, there is an editorial in the *Catholic Telegraph-Register* of Cincinnati, Ohio, under date of December 11, 1942, to which *The New Age* has directed attention. This paper is represented to be the official organ of the Roman Catholic Archdiocese of Cincinnati. Discussing the need for a democratic peace, and after saying in so many words that "the Secularists and the Masons want to write the peace," the editor makes this amazing statement:

"The Communists, the Secularists and the Masons, in their efforts to dominate the peace, seek daily to stir up hatred for the Catholic Church. They know the Church is the friend and staunchest champion of the principles of democracy because she has upheld these truths for 2,000 years. Is not their campaign of bigotry prompted by the knowledge that the Christian principles of the Church and their own plans would be in deadly conflict at the peace table? Are not vile innuendoes of Fascism thrown at the Church in an attempt to eliminate from the peace conference the strongest force for true democracy in the world today?"

Is this, as has been suggested, a bid for an official seat at the Peace Conference? Was "the Church" in Spain a force for democracy in the recent civil war? Has "the Church" a democratic form of government itself?

The quoted statement contains charges against Freemasonry which are not true. If the writer thereof does not know the falsity of his charges, it can be only because he refuses to learn the facts. Today all the facts are known; the light of Freemasonry is no longer hidden under a bushel; its principles and purposes are no

longer secret; the world knows that it has definitely declared itself against Masonic political activity either in religious or civil life. Equally has it declared it the duty of every Mason and every other citizen to participate in both. In this Jurisdiction, our Declaration of Principles is read to every candidate before he takes the first degree of the Rite, and it has been freely broadcast to the world.

When we are in a titanic struggle against demonic leaders seeking to destroy the two Great Commandments, why continue baseless attacks upon a fraternity all of whose principles and teachings are based upon verses 36 to 40 of the 22nd chapter of the Gospel according to St. Matthew? Why seek to divide the forces of righteousness?

Who is "bigoted?" Is it the Freemason who is tolerant and refuses to quarrel with the religion of any sincere worshiper of God? Or is it the ecclesiastic who is intolerant of and falsely attacks other sincere worshipers of God who do not happen to belong to his Church? Just why does the Hierarchy persist in such obvious misrepresentation in the columns of official Roman Catholic publications or permit them to appear without correction?

The allegation that Freemasonry "seeks to stir up hatred for the Catholic Church" is utterly false. Freemasons are human; it is human to resent such condemnation officially proclaimed in Roman Catholic papers. As a result, certain members of our Craft have replied with some asperity. However, Freemasonry attacks no man's religion; it does not bar Roman Catholics from membership; it does not endorse political candidates or legislative projects. It is, however, unalterably opposed to the efforts of any sect, atheistic, agnostic, or supremely religious in an attempt to dominate or control civil government.

We are not anti-Catholic! We are pro-religious and we are pro-Masonic! We believe that men who share our principles, whether members of our Order or not, and without regard to their political affiliations, can be trusted with the responsibilities of citizenship and of leadership. We believe that the ties that bind Freemasons to the forces of organized religion were never stronger than they are today.



WORK OF GOD

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What part can Freemasonry play in the hearts of men in a mad and war-torn world?

What can Freemasonry do to make better the peace of tomorrow?

Everywhere thoughtful Masons are asking these questions; asking of their leaders, of their fellows, of themselves.

There are many answers. At long last the questions must be answered each for himself; no other answer will satisfy. Most men will follow good leadership far; most men will follow inspired leadership while strength lasts. Here, however, only a united opinion will follow the greatest and most inspired of leadership to the end of the road.

There is no thought that these few pages can answer the questions for the humblest brother; he who writes them has no certainty that he answers them satisfactorily for himself. But the answers here made have at least come from patient thought based on a long life within tiled doors. That the answers may be at least partially right is hoped. Wrong or right, if they lead any to real thought on the answers so questions pregnant with meaning, vital in importance, stirring with the birth pains of a better world to come, they will not here have been set down in vain.

There are those who believe that every human action is ordained by a Supreme Power; that the Great Architect is in complete control of humanity and all that humans may do, whether for good or ill.

Others conceive of an earth, and all who inhabit the earth, created to operate under laws ordained by the Great Architect; laws as immutable and unchangeable as those of the physical universe. No one blames the law of gravity if a man step off a roof, falls to the ground and is killed; he put himself in the way of a law of nature which is beneficent when obeyed; deadly when violated. Many believe that the heavenly laws of morality, truth, mercy, brotherly love, are also inexorable in action, beneficent to those who obey them, deadly to those who break them.

It is conceivable that all individual minds and hearts are small parts of a great whole; that there is a mass-mind and a mass-heart as well as an individual mind and heart. If this is so then a remarkable if terrible exhibition of mass-mind deranged is made by the world today. Millions of ordinarily kind, well disposed, decent human beings are engaged in plunder, torture, murder, pillage, rape and other crimes against people who have done no greater wrong than live in the path of armies on conquest bent.

Whether we think that God orders all human actions, or believe that He created laws and left it to us to conform or disobey, it is difficult to rationalize a murder which God might have prevented but permitted.

One conception may serve to clarify some wistful puzzling . . . it is at least possible that human life,

human suffering, human fulfilling of human days is of less importance to the Supreme Intelligence than it is to us.

To almost all men life is the most precious possession, since to all men but one life is given. Once lost it returneth not again. In the Book of Job it is written; "All that a man hath he will give for his life." John reports Jesus as saying, "Greater love hath no man than this, that a man lay down his life for his friends."

God's perspective may be entirely different. Considering an infinite number of lives over an infinite number of years. He may see the happiness or misery of individual lives as but one factor among many in the growth of mass humanity, mass-mind and mass-heart.

The present war, dreadful as it appears, horrible in its suffering, terrific in what must inevitably be its aftermath, in terms of millions of human lives may be but a small incident in the great perspective of all human lives for all time to come.

The present war has produced and will produce much that is of use and value. Invention and discovery are stimulated. The post-war world will know a thousand new ways making for comfort, happiness, ease, opportunity. Great discoveries are being made in medicine, surgery, psychology, sociology; in material matters of fuels and planes and machinery and processes. This war is responsible for a great spiritual revival; it is making men seek church and religion as never before; it is responsible for an outpouring of the giving spirit, manifested in Red Cross contributions, the giving of blood to the blood plasma banks, the offering of thousands of young lives on errands of mercy by nurses, doctors, stretcher bearers, relief workers. From the dread horrors of war come new conceptions of love and pity and mercy and the Masonic tenets of brotherly love and relief.

It is thinkable, at least, that the multiplied effect of all that is good which come from a war, throughout the untold future may be greater in the Supreme Sight than the suffering, death and agony of millions of victims of today.

To the Christian, God gave his only begotten Son to die a lingering and painful death that all men who follow Him may be saved during all time to come. To those of other faiths it was only a man—who died upon the cross that others might be inspired by his courage and love to follow where He had led. In the great tragedy of Hiram Masonry teaches that the supreme sacrifice is not in vain. Can we not conclude then that that sacrifice created many times its weight in devotion and inspiration to those who have known the mystic tie?

It is not possible for a finite mind to conceive of an Infinite Mind; neither is it possible for a finite heart, actuated by no matter how great love, mercy, compassion and pity, to conceive of what manner of pity, compas-

sion, mercy and love, are inherent in the Great Architect. In the Great Light it is written that man is made in the image of God. Imperfect though he is, he thus must have in imperfection some at least of those roots from which the tree of perfection grows.

If man is ever compassionate and merciful, loving and unselfish, kind and helpful, then by his own logic God must be in infinite measure that which man may be in finite measure and faulty attainment.

If, then, God ordains all human action, and thus commands war, pestilence, famine, rapine, murder and torture, it must be because in His infinite wisdom He sees that the virtues which stem from these evils are of more worth to the world in the long years to come, than the cost to the world in the short years of the present.

If God has but set a world in the midst of laws which bring their own penalties for infringement, as they bring their own good results from obedience, then war and its evils must be explained by the mass insanity of those who break the laws and bring the suffering.

It is not possible to conceive God as inconsistent; as blowing hot and cold, condoning wrong one minute and condemning it another, making one law for one time, one law for another. We know beyond all doubt that in the physical world action and reaction are always equal. Obviously, in a universe completely ruled by Divine Laws, spiritual actions and reactions should also be equal.

Therefore as surely as night follows the day the pendulum of war with all its horror must inevitably swing to the other extreme and bring good from chaos equal to the suffering it has cost.

We may hope even further. The history of the race is a history of progress; infinitely slow, to be sure, but infinitely sure. From the days of the cave man, when a club in the hands of the strongest was the only law, to this day when in civilized lands and normal times the will of the majority is the law, man has struggled from savagery toward civilization. Slavery as an organized institution is no more. Individual freedom is no longer that of the strongest club; it is the freedom which must be exercised within the frame of freedom of neighbors and companions on life's highway. Not many years ago the insane were criminals and suffered to rot and die in dungeons. A new law born of knowledge and mercy now cares for them tenderly. Torture was once the handmaid of religion which now assuages pain and grief.

The pendulum seems to swing further to the right than to the left. Action and reaction are equal in the physical world. In the spiritual, action has been less than reaction, as is proved by the slow but sure advance from ignorance to knowledge, from savagery to civilization, from cruelty to mercy.

This discussion is not concerned with what Masonry may do in practical service to its brethren, their sons and friends in the armed forces; with what part the Fraternity may play in the formation of public sentiment when the peace to come is put within a pattern. Here is concern only with what Freemasonry may mean

to a man in the only place it was ever intended to mean anything—"in my heart."

Freemasons live a story of something of value which was lost, and a search for it in the ruins of the temple. To tell this so that all brethren may understand it Freemasonry uses the tale of a brave man, a great sacrifice, a pure heart and a love for the Most High greater than a love of life.

In his beautiful book "The Religion of Masonry" R. W. Brother Dr. Joseph Fort Newton wrote words of the Master's Degree which burn with living fire:

"Masonry shows us a picture, a parable, a drama, the oldest and profoundest known upon earth and among men, revealing a truth for which words were never made. For depth, vividness and heart-shaking power, no drama can surpass the Third Degree of Masonry, and its appeal is felt by all who see it, whether it be in the Grand Lodge Temple in London or in a Lodge of cowboys on the frontier. Starkly simple, gritty with the very stuff of life, it gathers up into a black shadow the pity and terror of life, using the things which seem to destroy all faith to teach the highest faith of all. Like all great tragedy, it purifies and exalts, transfiguring dull death with an unconquerable hope.

"No one is permitted to describe the scene; no description is needed. It flashes before us, leaving its meaning for such as have eyes to see and the insight to understand; and one may study it a lifetime without fathoming all its depths. It portrays the black tragedy of life at its brilliant worst; the forces of evil, so cunning yet so stupid, as they come up against the soul, tempting it to treachery—even the degradation of saving life at the sacrifice of all that makes life worth the living. When the shadow is at its darkest, and all the high values of life seem helpless, if not worthless, in face of brute force and foul fact, leaving us dismayed and appalled—heroic integrity stricken down and buried in the rubbish—there rises that in man most akin to God, his willingness to die that virtue may live."

For many the Master's Degree is but a drama teaching fidelity. To the thoughtful who look below the surface it is a verification of the belief that truth cannot be slain. It can—alas, too often is!—struck down by error. Crime seems to triumph over justice. Evil apparently ascends over good. Wrong appears to supplant right. Cruelty gets the best of love. But only for a time. In the long history of the world are multiplied thousands of examples of the short life and ephemeral character of the triumphs of evil over good. For a while it seemed to Rome that the Man of Galilee upon the Cross was the end of the gentle doctrines Rome believed to be subversive.

But the Rome of power and place and circumstance and world leadership is gone with the days of ancient years; the humble Carpenter upon the Cross—whether human or divine matters not in this discussion—has become the symbol the world over of the triumph of love and mercy over ignorance and cruel superstition.

The lesson of the life and tragedy of Hiram is Freemasonry's method of speaking to all men of all faiths

the fundamental truth that right conquers in the end. It is Freemasonry's assurance that if that which was lost to man cannot be found in this life, in another it will be made plain. Truth *apparently* slain, love *apparently* dead: mercy *apparently* confined, cry from the grave with increasing voices . . . at last man hears. He who lay beneath the Acacia was raised; in the hearts of multiplied millions of Freemasons he has taught them that truth, being of God, is immortal; all else is of man and eventually dies.

This, then, is what Freemasonry can do—Freemasonry can bring the comfort of assurance; it can bring

the certainty of a better life to come, not only in the next world but in this; it can tell the mighty story which the race has writ in history for thousands of years . . . *In the long run, in the great span of time, in the whole picture of the earth and its inhabitants, God lives; God's will is, at long last, done upon earth as it is in heaven.*

If Freemasonry does the half of this for a tenth of her sons, then has she more than justified all the effort spent upon her by those who love and serve the gentle Craft.

FOR A WORLD ADRIFT

An Editorial in the Boston Globe

At Helsinki on the evening of August 31st, in a happier year than any since 1939, three smart little coasting steamers, all spic and span and painted white, swirled up to the big stone quays in front of the government buildings. They were freighted to the scuppers with families and furniture returning from their Summer amongst the islands. Everybody on the pier, friends, strangers, relatives, sailors, soldiers, farmers, and fishermen pitched in and helped lug ashore everything from kitchen stoves to cradles. What, then, was this mass migration? A Finnish newspaperman explained: "The children must be back in school next week." It was on the eve of what at home would have been Labor Day.

This return to school is a custom once so universal to Europe and the Americas that to see it in that distant land gave one a pang of homesickness, not unlike that homesickness which some of us feel when the yellowing elms in late August and the deepening gold of the afternoon sunshine bring back, years after our formal schooling has ended, that sense of elation as the season comes round again to renew our studies.

It is a custom bitterly interrupted for millions. A young marine writes to his parents, "My school years now seem to me like a brief light in a second Dark Ages." Still, the children and the adolescents will be going back to school, and schooling is a part of that post-war world to which millions of our youth in uniform look forward. What sort of schooling, then?

In Oxford for the past four years, through that September of 1940 when his country seemed to be at death's door, and on through more than one gray Winter, an English scholar has worked at two books on this question. The first appeared in February, 1941, "The Future In Education." A democratic society, it said, can be maintained only by an educated electorate; this means that schooling must be compulsory for all up to the age of eighteen, and after that, continued in some sort, full time or part time, over the whole range of abilities for all classes and this up to the age of fifty—universal adult education.

This book was warmly welcomed in England. Its

ideas were taken up by the authorities and one now reads them frequently in the English press as basic to postwar planning. The author, Sir Richard Livingstone, President of Corpus Christi College, was invited far and wide to expound his plan more fully, which he did; for although he said he had nothing more to say, he added that one must say the same thing six times before anybody will listen.

He did, however, have something more to say, and he has said it in a second book, uniform in size and dress with the first, likewise published by the Cambridge University Press, and entitled "Education for A World Adrift." As to this title he has remarked that it would have been "Educational For a World Without Standards," had that not sounded too harsh, for that is what it is about.

The traditional beliefs which have held Western civilization together for centuries have been bombed out. We are in the midst of two revolutions; one, social, political and economic; the other, spiritual—the impact of new discoveries on old ideas. We of today inherited good habits from the past, but no ruling philosophy of life, and in a society as dislocated as ours mere good habits are not enough, for without a renewing source they disintegrate. In this we are like our earth, which may for a time still receive light from an extinct star, but we had better not rely on it too long.

Science had unified our world, had it? So that German submarines could sink ships off the coast of North America! What our generation may have known but could not act upon was that the only real unity is spiritual and that cooperation depends not on rapid transport and instantaneous communication, but on common ideals. We had none. Where shall we find them anew? What now can unify human beings?

All men need to make a living—not a bare one, but the best that conditions allow. All men live in a society. All men have a personality to develop, and the power of living ill or well. These common denominators hold even when we are school children: we want to find work interesting, to see the difference between fact and fiction, and to acquire an insight into "the

science of good and evil." Our unified society then, our world with common ideals, will need three kinds of education—vocational, for earning a livelihood; social, for living harmoniously with others; and spiritual—which is to say, having better reasons for living than mere self-interest or the envy of our neighbors. What better reasons are there? Show us the best things that have been done, thought, and written in the world, fix these in our minds as standards, and then let us try what we can do in that kind ourselves.

Throughout the potent 158 pages of this short book, like a symphonic theme, runs a sentence which its author quotes from A. N. Whitehead: "Moral education is impossible without the habitual vision of greatness."

We learn what is first-rate in human nature by studying those who have embodied it. Two of the great textbooks for that "vision of greatness" are History and Literature. A peculiarity of men and thoughts that have reached the higher altitudes is this: they have no need to thump the tub of morals. They stir in others an impulse to see what can be made of their own powers; the first-rate exists, is felt, and desired even though no one calls attention to it. When greatness is present, the waves of the air are stirred. "It is the will to know what is true, to make what is beautiful; to endure pain and fear, to resist the allurements of pleasure (that is, to be brave and temperate) . . . to take for oneself, to give to others, of those things which admit of being given and taken, not what one is inclined to but what is due."

"Wars Are for the Hour—Brotherhood is Forever!"

In the narthex, or entry, of the beautiful chapel of the New York Masonic Home at Utica is a lovely bas-relief presented in 1931, in commemoration of the 150th anniversary of the Grand Lodge of New York.

It is the work of Bro. Pompeo Coppini. Two soldiers are kneeling at a Masonic altar, one representing Great Britain, the other the Colonies. Each is in a setting symbolic of his nation, but both are Freemasons accepting a common faith and dedicated to a common purpose. Underneath is this inscription

1931 They Gave Us Freemasonry
We Built On Its Foundation

And By These Lights We Kept Faith 1781

In illuminated text on tablets built into the wall on either side of the bas-relief is this sentiment which every Freemason should read. It is a message for our own time.

"When the Ancient Grand Lodge of England issued to the forefathers of our Jurisdiction the Warrant by which they were authorized to create a new Grand Lodge, England and America were at war. But the Masons of both lands sheathed their swords. Wars are for the hour; Brotherhood is forever.

"They knelt at the same altar. Out of bitterness for their revolting Colonies it might have been easy for the Masons of Britain to repudiate the Craft in America; out of hatred for those against whom they

Whitehead's saying that moral education is impossible without the habitual vision of greatness needs to be completed by the remark of Aristotle that men acquire virtues not by talking about them but by practising them. We become punctual by continually being punctual, and acquire the habit of telling the truth by telling it. That part of our education which comes out of books is only its scaffolding, but a very necessary part, for without scaffolding the building is not likely to rise very high above the ground. We are then educated not by the learning but by the doing, not by acquiring and owning but by creating, by which can be meant developing in ourselves one of those personalities of such power that they incite others to like effort not by anything they say, nor even by what they do, but by what they unconsciously are.

Education in America has been during the past two ears violently disrupted by the war. There is talk of remodeling it when this war is over. Much of that talk is vague. You get the idea that a good many of these educational satraps, though they doubtless mean well, have only very hazy ideas of what they do mean. The great problems of re-education which will be there waiting for us when the war is over are, in this quietly written book, thought clearly and worded simply by one of the foremost Hellenists of the English-speaking world.

It is true that he has had a long start. One of his study windows looks into a courtyard of Corpus Christi which was founded in 1516, the first of the Renaissance Colleges, to become a "beehive" of the New Learning.

had been at war it might have been deemed natural for the Patriots to reject the Masonry of Britain along with its political control; but Freemasonry triumphed over bitterness and hatred and without interruption then or afterwards the same Great Lights have illumined the Lodges of both peoples.

"In 1781, as in 1931, it was the Spirit of Masonry that lit the torches of both the English and the American Crafts. No solitary individual of present genius, no single event, brought Freemasonry into existence; like faith, and liberty, and enlightenment, it grew out of the depths of human nature under the finger of the Sovereign Grand Architect of the Universe, and singles out no people to be its own, but embraces all."

Here is a striking symbol of the common faith and purpose which join together the British Commonwealth of Nations and the United States today. The two great English-speaking democracies, in spite of all differences in national temperament and in national policies, are one in a love of ordered liberty and in a sincere desire to achieve and maintain a permanent peace for the entire world.

And both are joined in spirit with Freemasons everywhere, whether in the United Nations or in occupied lands, to prove that wars are for the hour but that brotherhood is forever.

MASONRY FOLLOWS SERVICE MEN

January 31, 1942, Masonic Service Centers were in operation in Columbia, South Carolina; Jacksonville, Florida; Alexandria, Louisiana; Anniston, Alabama; Lawton, Oklahoma; Rolla, Missouri; Newport, Rhode Island; with a sub-Center at amestown.

During 1942, Centers have been opened at New London, Connecticut; Washington, D. C.; Columbus, Georgia; Belleville, Illinois; Waukegan, Illinois; Portland, Maine; Battle Creek, Michigan; Mt. Clemens, Michigan; Trenton, Michigan; St. Paul, Minnesota; St. Louis, Missouri; Neosho, Missouri; Trenton, New Jersey; Muskogee, Oklahoma; Sturgis, South Dakota; Rapid City, South Dakota; Sioux Falls, South Dakota; Alexandria, Virginia; Petersburg, Virginia; Madison, Wisconsin; Sparta, Wisconsin.

Masonic Centers not operated by the Masonic Service Association but listed by request with them have been opened at Fargo, North Dakota, by the Masons of that City; Rockford, Chicago, Rantoul and Highland Park, Illinois, operated by the Grand Lodge of Illinois; New York City, Rome, Stapleton, Black River, New York, operated by the Grand Lodge of New York; Rockland, Maine, operated jointly by local Masons and the Association; Newburg, Missouri; a recreation project of Alhambra Grotto of St. Louis in which cottages, dining hall, large dormitory and many facilities for rest and recreation are available in the summer only to the officers and men of Fort Leonard Wood.

Centers are now being opened in Baltimore, Maryland; Long Branch, New Jersey; Norfolk, Virginia; New Orleans, Louisiana; Atlantic City, New Jersey.

Inquiries have been made about possible Centers in Spartanburg, South Carolina; Augusta, Georgia; Evansville, Indiana; Milwaukee, Wisconsin; Kansas City, Missouri; Jefferson City, Missouri; Pierre, South Dakota; Salt Lake City and Ogden, Utah.

In December, 1942, the Grand Lodge of Texas voted to invite The Masonic Service Association to come into that State to survey possible locations. Two surveys have been made, one by the Director of Welfare, the other by the Inspector Field Agent. The Association awaits now on the pleasure of the Grand Master in Texas. He is an officer in the army on active duty; as soon as possible he expects to call his advisors together to hear the result of the surveys and express his will as to what Centers shall be established and where.

Wherever possible Centers are in Masonic Temples. This requires that some room or rooms in a Temple be suitable; that the brethren controlling the Temple are willing to give up their privileges in this room or rooms; and that the contribution expected is not beyond the budget of the Association.

In some places a Temple is either non-existent or permission can not be had. In these locations a suitable room or rooms have been secured at commercial rentals. It is not so satisfactory as having the Center in a Temple is better than no Center at all.

In most Centers established in Temples no charge is made other than an amount equal to the increased expense caused by extra heating, lighting, janitor services, opening the Temple on Sundays, etc.

It is not necessary for a Grand Lodge to contribute to welfare work to have a Center established within its borders. As money is available Centers are established in order of greatest need, if the Grand Master's permission or invitation has been given. In some places where Centers are badly needed Grand Masters did not permit the Association to establish. Other locations in which Centers should be established are without them because of insufficient funds. Whether or not a Grand Lodge has contributed to welfare work is not a factor in the determination of places of establishment. The problem is *national*, not local; it concerns armed forces and Masons *everywhere*, not merely within a jurisdiction.

Masonic Service Centers are staffed by one or more Field Agents, and in some places by Hostesses. The Senior Field Agent is in authority and is responsible for the conduct and property of the Center and the outside contacts. He reports weekly on prepared forms showing attendance, services rendered, visits to hospital, entertainment and dances provided, etc.

All Centers have a Center Fund of from \$50.00 to \$150.00 to pay small bills; gas for the Center car, errands, supplies, soap, towels, at times food, small repairs, etc. The Senior Field Agent accounts for his Center Fund every week, sending receipted bills for expenditures. These are audited at headquarters and a check for the amount spent is drawn to build up the Center Fund to its original size. Field Agents are required to query headquarters before making any major purchase, repairs or additions.

It is impossible to list all services rendered by Field Agents, but it may be noted that among services rendered by Field Agents the following are all in the day's work: arranging a wedding; dissuading a would-be suicide; supplying baseball equipment for searchlight and anti-aircraft crews far from a city; arranging a bed in an automobile for a soldier for whom at midnight no room was open; finding living quarters for mothers and wives who come to visit sons and husbands in camps; providing a friendly shoulder for some boy to lean on who has had sad news from home; giving a free long distance call to some soldier worried about not hearing from his wife; finding a sympathetic Craftsman lawyer to give free advice in legal matters reaching a soldier by mail; giving first aid to injuries received while on leave (every Masonic Service Center has a first aid kit); calling on the ill and injured in hospitals; looking up the lad whose mother and father are frantic because he has not written and persuading him to write; mending clothes, shipping bundles, checking packages, etc.

Whatever the service needed, the Field Agent is taught to give it. Masonic Service Centers sell nothing; whatever they have is *given*.

Personal services are frequent: a distraught father telephones from the middle northwest; his son is in a post hospital in the east. Can we get him news? In thirty-five minutes (an office record) a full and comforting report is on the wires. A mother in the northeast has not heard from a son in the far south for weeks and is beside herself with anxiety. A wire to the nearest Field Agent, a trip in the car to the camp; results, a wire from the Field Agent, a letter from the boy. A father in the far west knows his daughter, an Army nurse, has been taken off a train with pneumonia. He can get no information through channels known to him. Wire and telephone in eight hours brings word of girl's convalescence.

Often headquarters is asked—sometimes frantically—to do *something* to get news of some lad who was at Corregidor, Bataan, Solomon Islands or other far battlefronts. What little can be done always is done; cables are sent, War and Navy Departments queried, Red Cross aid enlisted, Alas, news of prisoners comes through very, very slowly. But the mere fact that Masonry is making the effort is of comfort to mothers and fathers heartsick over no news, fearing the worst, hoping, hoping. . . (Note: As this goes to press an International Red Cross Cable reports an aviator son, missing a year, alive, well, a prisoner in Tokyo!)

As the year closed fifty-five Field Agents, eight hostesses, one traveling Field Agent, one Inspector Field Agent and one Supervising Hostess were in field force.

Field Agents are Master Masons of middle age. Hostesses are all mature women. Field Agents are selected after exhaustive investigation which includes references, a report from a credit bureau, a medical examination. Successful applicants either attend a "Field Agents School" where an intensive course is given by the Director of Welfare, or are immediately assigned as assistants to some successful Field Agent. If they are adaptable, learn quickly and show initiative, eventually they become Senior Field Agents in charge of Centers of their own.

The Traveling Field Agent is sent from place to place to organize and open new Centers. The Inspector Field Agent goes where difficulty arises and also checks on all Centers, makes suggestions and brings to headquarters new ideas and successful plans.

Two years ago many expressed doubt as to the number of men who could use Center facilities. The Association estimated that 10 per cent of the armed services were Master Masons, and that approximately 14 per cent more could be expected from Masonic families. The table shows only actual registrations; no estimate of the number of Masons who have not registered is made. Registrations show that 9.7 per cent of all uniformed visitors are Master Masons. These statistics are for all Centers for eight months in 1942:

Attendance at Centers	566,034
Master Masons registered by name	54,934
Contacts in post (new)	4,749
Hospital Calls—Visits	1,054
Hospital Calls—Patients	3,700

Home Service—Masons	120
Home Service—Others	37
Contacts outside post	5,729
Requests for assistance	1,480
Families assisted	1,125

Interested in the welfare work of the Association are the War and Navy Departments, the President's War Relief Control Board, The Committee of Defense Health and Welfare, and the Federal Bureau of Investigation (FBI).

The War Department is interested through Intelligence, Special Services, Chaplains' Corps; the Navy Department through the Welfare and Recreation Division of the Bureau of Navigation and the Chaplains' Corps; the President's War Relief Control Board has supervision over all welfare agencies dealing with the armed services of this country and our Allies, and with all agencies seeking funds for foreign disbursement of relief; the Committee on Defense Health and Welfare is a part of Social Security and has a nation-wide organization of field directors and agents, investigating all welfare, health recreation and morale agencies. Like the President's War Relief Control Board, it has a great power over all organizations; the Federal Bureau of Investigation (FBI) is interested in Field Agents who are given permission to enter the camps and the hospitals, as they have access to information valuable to an enemy agent. They must be above suspicion.

Before the war, Army and Navy handled their own welfare programs. With the emergency, the President appointed a small group of social workers to handle all welfare within the army. Shortly after, the Hon. Brother Paul V. McNutt was placed in general charge of all welfare and morale work in connection with the armed services.

The various committees and groups evolved the plan of national welfare organizations combining in the United Services Organizations. The Masonic Service Association was urged to join, but as the USO was to appeal for public funds, which Masonry never does, it was necessary to decline.

Next came the Committee on Defense Health and Welfare, headed by the Hon. Charles P. Taft, Assistant Director to Paul V. McNutt. This Committee has set up an organization, national in scope.

The President's War Relief Control Board was originally formed in the State Department to supervise organizations collecting money for foreign governments. Later, by Presidential proclamation, the Board was empowered to govern domestic organizations and The Masonic Service Association registered a short time after the proclamation was published.

The Board has power of life and death over all welfare organizations. To the argument that Masons may do what they will with their own money within their own Temples the answer is: "Certainly, if they are not attempting to work with the armed services. If they are, the Temples can be placed off bounds by the Government after which no soldier or sailor, even if a Mason, can enter such a Temple."

The procedure in setting up a Center is as follows: After obtaining permission from the Grand Master to make a survey and report, a conference is held with the local Defense Council regarding the desirability and necessity for the Center. If the Council approves, application is made to the President's War Relief Control Board for permission to open. The Board may or may not ask the regional representative of the Committee on Defense Health and Welfare to make a report on the situation. Permission to open follows if there is no logical objection. Not until that procedure has been followed can the Association organize, sign contracts, purchase furniture and equipment and assemble personnel.

"Out Service" is the office name given to help extended to Masonic Clubs or military units either outside continental United States, or within its borders where no other social contacts are available. "Out service" has been extended in the form of games, literature, and equipment. During the flood of the Potomac River in the Capital City, the Center car travelled all day and night carrying hot coffee and food to the hundreds of police and service men on extended duty.

Money to support this work is contributed by Grand Lodges, the Northern Supreme Council, A.A.S.R., the Grand Encampment of the United States, Grand Commanderies, the Imperial Council, A.A.O.N.M.S., the Mystic Order Veiled Prophets (Grotto), the National League of Masonic Clubs, Grand Chapters, RAM & OES, Order of Amaranth, White Shrine of Jerusalem, Order of Rainbow for Girls, Job's Daughters, Tall Cedars of Lebanon, Lodges, Chapters, Councils, Consistories, and a host of individuals. All contributions are acknowledged by formal receipt. Large contributions receive a framed certificate bearing the seal of the Association.

The smallest contribution yet received is ten cents; the largest single check, \$20,000. Contributions for 1942 amounted to \$258,880.59.

Bookkeeping and accounting of the large sums

handled are under constant supervision and advice of the Auditor. A substantial reserve has been established to cover any possible contingency and as a buffer against stoppage of income when the emergency is over. problems of sending the Field force home, selling property, compromising leases, etc. The reserve funds will take care of this so that the promise of "no debts for Grand Lodges to pay" may be rigidly kept.

The Executive Secretary-Treasurer is bonded for \$100,000, a larger sum than he handles at one time, and funds and reserve are kept in a number of banks and building and loan associations. Every safeguard possible has been provided to insure accurate accounting and wise and conservative spending.

The future is in the hands of Grand Lodges, contributing organizations, and brethren of the nation. In its annual meeting February 24, 1943 the Executive Commission recommended a goal of \$5,000,000 for 1943, or \$2.00 per member for every Mason in the United States. The Delegates agreed to the recommendation, but without, of course, binding any Grand Lodge as to the amount of its contribution.

One hundred Centers are needed in 1943; at least 150 before the end of 1944. In the armed services are approximately 25 per cent of Masons and Masons relatives. If the armed services are 8,000,000 men, then 2,000,000 should have Masonic service because of membership, or relationship to members. It costs on an average \$10,000 to equip, open and operate a Masonic service Center for one year. One hundred Centers, then require \$1,000,000 for a year's work.

That is the simple problem. The need is so much; the cost is so much; the response will be . . . how much?

The Masonic Service Association, servant of its member, and non-member contributing Grand Lodges, exists but to do the will of the Craft, to carry Masonry to brethren and their sons in the armed services to the extent that those who contribute are willing to finance. How great that service will be is for the brethren to say.

MARSHAL BADOGLIO

BY UMBERTO CALOSSO

In Marshal Badoglio's personality there is nothing mysterious. He is an old Piedmontese general and nothing else. He was born in a village of Monferrato in Piedmont, a few miles from my village, of peasant stock, and was entered for a military career because it represented for a small peasant the easiest way of sending a son to study. His house was a modest one, and it was only after the conquest of Abyssinia that he was given a villa by public subscription.

During the last war he emerged after Caporetto as one of the younger generals who represented a new military mentality as opposed to the old school of General Cadorna. He was second in command to General Diaz and was in fact the brains behind the recovery in the second stage of the war. After the war and in the years which immediately preceded the march on Rome, he was one of the few generals who were not much in sympathy with Fascism. By temperament and tradition as a Piedmontese he disliked its demagogic side. After the King had called Mussolini to the Premiership Badoglio ac-

cepted loyally the King's decision, but he was never popular among Fascists. He was even sent as Ambassador to Brazil in order to keep him at a distance from the War Office.

In Abyssinia he became commander-in-chief only after Genera de Bono, a second-rate general and a Quadrumvir of the march on Rome, had failed. He has since been Chief of the General Staff of the Italian Army. When Mussolini entered the war he opposed it in the secret meetings of the Stato Maggiore Generale. After the first reverse of the Italian Army in Greece he was attacked by the Fascist press as responsible for the lack of preparation. This attack was made in order to cover Mussolini, and Badoglio answered publicly in an open letter to Farinacci, in which he denounced in moderate words but very straightly the irresponsible leadership of Mussolini and the regime, and especially the servitude of Italy to Germany to which this lack of preparation would lead.

BENITO MUSSOLINI

On Thursday, July 29, 1943, Benito Mussolini recorded—we can hardly say celebrated—his sixtieth birthday. Sprung from the proletariat, this son of a village blacksmith of the Romagna has exercised dictatorial authority over Italy for twenty-one years. He is the father of European dictatorship, and the propagandist, if not the inventor, of most of its characteristic ideas, methods, and machinery.

Seven dates stand out in this extraordinary career—May 24, 1915, when Italy entered the first world war; October 29, 1922, when he took over the Government; October 3, 1935, when he made war on Abyssinia; November 6, 1937, when he signed the Anti-Comintern Pact; June 25, 1943, when he passed silently from the scene and "resigned." This selection throws the emphasis on the aspect of power, and it is the hunger for and the exercise of power which give a line of guidance through a life, on the surface, full of contradictions. On the eve of the march on Rome he expressed his real philosophy and his intimate ambition: "Our programme is simple: we wish to govern Italy. They ask us for programmes, but there are already too many. It is not programmes that are wanting for the salvation of Italy but men and will-power."

One could contrast acts and declarations on most important issues jostling in antagonism: he was a pacifist six months before he pushed Italy into war against Austria; Facism was not an article of export in 1928 and four years later "in ten years Europe will be Fascist or Fascisised"; he was an anti-clerical and he made the Lateran treaties with the Pope; he was a Republican and he threw a glamour over the monarchy. Nobody would be less sensitive than Mussolini to the indictment of inconsistency; throughout all his twistings and turnings he has always been himself.

Mussolini was fortunate and skilful in being one of the authors of a war which was unpopular, was victorious, and which could be represented as frustrated. He could take to himself the credit for having pointed the road to victory, and throw upon the governing parties and politicians the odium of the frustration. His strategy of power was the offensive, the accumulation of difficulties for his opponents or rivals. There was material enough in the post-war world. The returned soldiers, the suffering masses had their hope of a better world and their urgent need of immediate relief; the industrialists, the great landowners, the more comfortable peasants had their fears of the new Russian Gospel and their determination to hold what they had; the Army leaders had their traditional dislike of democracy and taste for authority in State and Church. Post-war social problems baffled nations more stable, wealthier,

with greater experience and a higher tradition of public service.

The scene was designed for the spirit of negation, for Mussolini's peculiar talents of destruction. He relied not only on wild words but also on wild deeds—murder, outrage, the pillage and destruction of his political opponents, above all the Socialists whom he had abandoned, whom he feared and whom he hated. But his own strength and his own crimes would never have brought him to power. It was the connivance of the Ministry, the abstention of the Army, the acquiescence of the Crown, and the support of the wealthy; and so he was the first dictator in history to ride into office in a wagon-lit. He had cleared the way to the alliance by announcing that "the national economy cannot be confined to collective and bureaucratic agencies" and that "the regime can be largely modified without interfering with the monarchy." These hostages to the Right have never been withdrawn. Behind the facade of the corporate State the great industrialists and landowners have sheltered and flourished; and if Fascism has taken power from the Crown it has rendered protection and prestige. The poor have become poorer, government has become even more corrupt, intellectual life has withered, liberty has died, but Mussolini retained the power which he seized.

In compensation for all that they had lost the Italian people were given much turgid rhetoric and an Imperial programme. The rhetoric has lost its savour and the Empire is gone. To-day, before the eyes of all, Fascism is bankrupt, the scourge of Italy. Mussolini imposed upon Italy not only an evil system but ambitions and tasks beyond its strength. Italy had neither the administrative talents nor the economic resources nor the technical equipment for world-power.

If it had possessed them in the same measure as Germany Mussolini would still have failed, but he would have stood out as incomparably superior to Hitler in all that constitutes a man. He has culture, he can think and write, he is theatrical but has real geniality. Red blood flows in his veins, not the acid of inferiority. He is ruthless, but cruelty with him has the limits of policy, not the infinity of pleasure. He fights, but does not hate. His vice as a statesman is the typical Italian defect of trusting to cunning and manipulation and missing the real elements of strength. Given his programme of Empire his alliance with Hitler, if distasteful, was inevitable. His Empire could be made only out of the estates of the democracies. But for years many in the ruling classes in the democracies fortified his illusions. They encouraged him to think himself as great and powerful as he wished to believe, and so helped him and his country on the road to destruction. —H. S.



A RITUAL LABORATORY IN WISCONSIN

At the invitation of his colleagues, the active members of the Supreme Council for Wisconsin, the Grand Prior, N.M.J., A.A.S.R., spent several days as guest of the Scottish Rite bodies of Milwaukee. It was understood that his visit was in the interest of research in ritual, with a special emphasis upon techniques of production. All the facilities of the Cathedral were placed at his disposal, and the Director of Work, Ill. Carl William Faas, 33°, was his constant companion and guide.

Ill. Bro. Faas modestly gives full credit for what has been done to his predecessor, the late Ill. Harold W. Connell, 33°, who passed away on June 13, 1937, at the age of forty-eight. It is evident, however, that Ill. Bro. Faas is not only carrying on in the spirit of his close friend and colleague but that he brings to his task his own special training and experience plus a dynamic personality and a tireless devotion.

It is not affirmed that the Valley of Milwaukee is unique. No comparisons or contrasts are either expressed or implied. A critical student of ritual exemplification does find in Milwaukee much that is not only remarkable in its artistic excellence, but also a technique which is worthy of study and emulation. Milwaukee is presented as a laboratory in ritual production with the following findings:

1. The Scottish Rite Cathedral itself is impressive in its artistry. The windows are of art glass, the walls are covered with paintings of real distinction—the gifts of various classes, the furnishings reflect the finest taste. There is nothing cheap or tawdry. The entire building is immaculate. There is evidence of careful, almost meticulous, supervision.

2. All costumes have been selected after very careful research. Many of them were designed by Ill. Bro. Connell. They are kept in dust-proof wardrobes with swinging racks and sliding glass doors. Each costume is numbered. A typed list is on each case, with a cross-index for certain costumes which may be used in more than one degree. All properties are under cover, classified and listed, so that everything may be found instantly. Nothing is left to chance. No time is lost in a search for equipment.

3. There is a lantern slide for the costuming and make-up of each character in each degree, so that the make-up men do not have to trust to memory, or yield to experimentation.

4. Members of the cast have no access to the wardrobe. Each man is given a card which informs him, in detail, what he is to wear and on what hook in the robing room his costume may be found. The card specifies all extra equipment which he needs. Duplicate cards on a large rack just inside the issuing counter of the wardrobe room are so arranged that when the member of the cast returns his green card, it is placed over the white duplicate and the Director of Work can tell instantly who is absent.

5. There is a mounted blue-print for every scene of every degree from the 4° to the 32° inclusive. This blue-print shows the floor setting, the properties needed, the lighting arrangement, and all specifications for curtains, panels, pillars and shifts of scene.

6. Everything is under the control of the Director of Work, and his assistants. An elaborate system of signals has been intalled. The prompter has an amplifying system so arranged that his voice may reach each participant as though the prompter were standing by his side. In emergencies the prompter can read the lines and the audience does not realize that it is not the man himself speaking.

7. Each member of each class of initiates is given a questionnaire to be filled out if he is willing to take part in ritual exemplification. This not only spreads the work so that no individual takes too many parts, but it provides a system of recruiting to meet all emergencies. These questionnaires are studied in detail by a casting committee of experienced workers. Every effort is made to have the man fit the part, in terms of stature, voice, and personality.

8. There are frequent rehearsals, and the morale of the degree workers is so high that absenteeism is practically non-existent. This is an all-year assignment. There is no waiting until the last few hectic weeks before a reunion. Each degree term is on the alert and ready for service on call.

9. The incidental music is the result of the most thorough study. It is not overdone. The organist and members of the choir, all of them men of high professional standing, are happy to feel themselves members of the cast, each making his own contribution to the effect of the degree upon the minds of the candidates. This splendid co-ordination of choir and degree workers is beyond praise.

10. Degrees which are not exemplified are communicated. This is not a hurried performance, rushed through by some one not qualified. The Ill. Deputy for Wisconsin, Andrew D. Agnew, 33°, communicates the degrees by reading the prologues and administering each obligation in full, with such other explanations as he desires to make.

What impresses the visitor is the eagerness of the Director of Work and all the officers of the coordinate bodies for new ideas and constructive criticism. There is always room for innovations which will make the work more effective. As a result, there is the finest sort of comradeship in a common task and a collective devotion which is inspiring.

As the Grand Prior proceeded with his study of this almost flawless perfection of technique, he confesses that he wondered whether, with so much emphasis upon efficiency in detail, there might be a tendency to overlook the essential message of the ritual. He was afraid that one might not see the forest for the trees. He recalled the sad story of the business man who put in such an elaborate filing system that it swamped his business. But, in the actual exemplification of the degree which he had the privilege of witnessing, he was never conscious of any mechanism of production.

He felt in Milwaukee as he had felt in many other Valleys of the Scottish Rite that, after all, the central spiritual message of the degree is the primary consideration.

M. H. L.

A FALLEN GANGSTER

Twenty-seven hundred years ago two brothers laid out a little camp in the Latin hills. They offered asylum to the landless, broken men of the region. A little settlement arose. It multiplied and grew. Hostile neighbors were subdued, then absorbed, and a stable government set up. The reign of law and order spread far and wide, and all Italy at length gloried in the Roman name. Mistress of Italy, Rome next became mistress of the world, founder of civilization. Two thousand years after her origin, her great mission had been fulfilled. An era had been completed. New forces now threatened the empire of the Caesars, and the last Constantine died like a hero under the walls he was no longer able to defend.

But Rome's work had been done. Even the convulsions caused by the rise of the Ottoman power and the wanderings of the northern barbarians could not undo it. Hun, Goth and Vandal found institutions ready for their adoption, and a disordered Europe settled down at last into a group of powerful communities, each carrying on in its way the torch of progress.

The empire of Romulus and the Constantines played a mighty and beneficent part in the development of society. A pompous writer speaks of "those mixed or limited monarchies which the Celtic and Gothic tribe appear universally to have established in preference to the coarse despotism of eastern nations, to the more artificial tyranny of Rome and Constantinople, or to the various models of republican polity which were tried upon the coasts of the Mediterranean Sea." The truth is that "the Celtic and Gothic tribe" borrowed from Rome all that promoted order within and orderly relations without. Even the feudal system, which had its advantages, seems to have been modeled on a Roman custom.

Such was the true Roman empire whose influence outlived by centuries the date of its theoretical fall in 1453. It exists no longer. Its successor, the Holy Roman Empire of the Hapsburgs died at the beginning of the eighteenth century, died not under the sword of Napoleon but under the wheels of a progress to which it had begun to be an obstacle. It fell, this time never to rise again. The world needed it no longer.

And now we witness the collapse of the drama of one little man, who thought to turn time back, and restore in one short lifetime the work of two thousand years. Benito Mussolini, having grasped the reins of power by methods recalling those of the despots of Italy's worst day, suddenly conceived himself walking in the steps of Romulus, then Caesar and then perhaps of the founder of Constantinople, fulfilling in his person the prophecy of Capys.

It could not all be done in a day, so it was necessary to lay aside scruples which had restrained the fathers of ancient Rome, and which in fact had given rise to a system of international law, since developed. Mussolini abolished good faith in diplomacy, he preyed on the weak, he blustered and bullied, and hoped in this way to obtain concessions from powers weary of war.

No need now to recall the bombardment of Corfu and the rape of Albania. The great crime of his Abyssinia, an act of brigandage accompanied by every horror which a power more advanced in the arts of massacre could inflict on a brave but backward people. The expulsion of Haile Selassie was followed by the announcement of the restoration of the Empire of Augustus. It was amusing as well as tragic. Abyssinia was added to Libya, that other star in the imperial crown.

Meantime the mighty one realized the growing strength of a northern disciple. Hitler had copied his methods, but, having greater resources, soon became the dominant partner in the conspiracy to wreck the liberties of which the true Rome had been the founder. The wolf became a jackal. We know the humiliations which this silly wretch has brought on himself, and upon a people with whom one still cannot refrain from sympathizing.

Charles XII of Sweden has been cited by a poet as an example of the vanity of human wishes. Buckle calls him a ferocious madman; but he was not without great qualities. Julius Caesar is deservedly admired in spite of his assumed ambitions. The world still recalls the exploits of Napoleon, and his vast services as a legislator. Even Rienzi sometimes excites our sympathy. But who can feel anything but contempt for this fallen gangster? — J. H. (Boston.)

At Wordsworth's Cottage

*The daisies and the dancing daffodils
Were friends of yours; to you all things were fair
In heaven and earth, God's thoughts were everywhere,
And yet your chief delights were woods and hills.
You lost no hope, and amid their peaceful shade,
Tho' war was raging in the land of kings;
Your mind was set on dawns and flowering springs.*

*On sunny noons, whose light can never fade
For him whose thought is high as are the skies.
How much we need you now, great poet heart!
You learned to live within, to dwell apart,
Consoled by stars and morning's glad surprise.
Look now on us, whose frettings never cease,
And point the way to reverence and peace.*

THOMAS CURTIS CLARK.

The Craft at Work

HAWAIIAN MASONRY

Honolulu Scottish Rite of Freemasonry was chartered October 20, 1874, and Grand Commander Albert Pike created John Owen Dominis (the consort of Queen Liliuokalani) General Deputy and Legate of the Supreme Council for the Kingdom of Hawaii. He served for fifteen years, until his death in the year 1891, and was succeeded by Gideon West, who was commissioned in November, 1892. Following his death, Henry Ernest Cooper was created Deputy in 1896, serving for nineteen years until he resigned in the year 1915.

Norman Edward Gedge succeeded him, on December 14th of that year, as Deputy for the Hawaiian Islands, but died in four years. Hawaii was then placed under the Scottish Rite jurisdiction of Northern California and, for eleven years, was under the guidance of Sovereign Grand Inspector General William Parker Filmer, 33°, of San Francisco, with Thomas Herbert Petrie as his personal Deputy.

At the Biennial Session of the Supreme Council in 1929, Hawaii again became a separate jurisdiction and Mr. Petrie was created Deputy in Hawaii on October 21, 1931. Deputy Petrie died in October, 1935, during the session of the Supreme Council, and was succeeded by James Sutton McCandless, who served for eight years until his death on May 25, 1943.

By letters patent dated July 1, 1943, Walter Roland Coombs was appointed Deputy of the Supreme Council in Hawaii, being the eighth in line in seventy years. He served as an elective officer of the Rite under five of his seven predecessors, all of whom were Thirty-third Degree Masons.

For the first time since the attack on Pearl Harbor evening meetings were held in August by Lodge le Progres de l'Océanie No. 371 in Honolulu, the Temple being completely blacked out. James Dustin Smith is Master of this lodge, which is in its 102nd year.

SIXTH SON RAISED BY FATHER

Dr. Douglas Hamer, Master of Eureka Lodge No. 43, at McColl, S. C., conferred the Degree of Master Mason upon his son, Maj. Edward Ryan Hamer, U.S.A., of Newark, N. J., who is the sixth son of Dr. and Mrs. Hamer to be-

come a Master Mason. Present on this occasion were three of Major Hamer's brothers.

PENNSYLVANIA STATISTICS

District Deputy Grand Master Ralph G. Merriman, of Erie, Pa., recently compiled the following statistics:

There are 562 working charters under the Grand Lodge and no lodges chartered outside geographical Pennsylvania. The last numbered lodge is No. 754. The largest lodge in the state is Dallas Lodge No. 508 at Pittsburgh, with 1,120 members. The smallest is Lodge No. 264 at Columbus, Warren County, with 24 members. There are 12 lodges without names and 145 bearing the name of the town in which located.

Grand Lodge membership first passed the 100,000 mark in 1911, with a total of 100,726, and it reached a peak of 214,541 in 1930.

INDIANA MASON IS 100

As the oldest member of the Fraternity in Indiana, William Marion Burkhart of Georgetown, Ind., on June 30th, was presented a certificate by a Special Deputy of the Grand Master of the Grand Lodge. The ceremony was conducted at a banquet tendered Mr. Burkhart by Masons, Eastern Star members and relatives. He has attended perhaps 2,000 Masonic meetings, having been a member of the Craft for 70 years, becoming a Master Mason in Greenville Lodge No. 416 of Indiana in 1873, and later demitting to Georgetown Lodge No. 480 as a charter member. He is a Past Master and Trustee of this lodge.

SIX SONS IN ARMED FORCES

The six sons of the late Charles H. Spilman, 33°, are in the Armed Forces of the United States in this great war. Mr. Spilman, who was a patriotic citizen and a great Mason, was Sovereign Grand Inspector General in Illinois and for many years Grand Secretary General of the Supreme Council for the Northern Masonic Jurisdiction.

MASONIC HOME DAIRY HERD

An average of 30 head of Holstein cattle compose the fine herd from which over 877 pounds of milk daily is obtained at the Indiana Masonic Home in Franklin.

The Home is improving the herd by select breeding. The cows are machine-milked by the boys and are treated as pets by the younger members of the Home family.

EMBLEMS OF GRAND LODGES

Perhaps it is not generally known among the Fraternity that each Grand Lodge in Australia and New Zealand has an emblem on its Grand Lodge collar, which distinguishes one from the other, and it is thought that perhaps a description of each would be interesting.

South Australia—Gold leaves and flowers of Eucalypti, and Stuart Pea blossoms.

New South Wales—Embroidered on one side with an ear of wheat, on the other side a sprig of acacia, in the center Australian Waratah and leaves.

Victoria—Fern leaf on edging.

New Zealand—Rose, Shamrock and Thistle, and wreath of fern surrounding emblem of office.

Tasmania—Leaf and flowers of the Wattle.

Western Australia—Kangaroo paw and Boronia surrounding emblem of office.

Queensland—Pomegranate and Lotus with seven-eared wheat at each corner.—*South Australia Freemason.*

DOMINICAN REPUBLIC

A special session of the Supreme Council of the Dominican Republic was held in La Vega, a city in the interior, where a new Chapter of Rose Croix was instituted and the ceremonies of Maundy Thursday were properly observed.

At the 82nd annual assembly of the Scottish Rite Bodies of the Republic, held at Ciudad Trujillo, the capital, Joaquin G. Ortega was elected an Active Member.

FLAG POLE

The Scottish Rite Bodies of Louisville, Ky., have presented to Godman Field, air base at Fort Knox, a regulation flag pole with all accessories, and there is a plate on the pole with the inscription of presentation. Grand Master of Kadosh Frank E. Johnson, Grand Master of the Grand Consistory in Louisville, made the presentation and Lt. Col. John C. Ficklin the acceptance.

The outlook for the fall reunion of the bodies is splendid. Those who received the degrees at the spring reunion have organized a class and will confer the 32nd

Degree. Altogether about 200 will take the Degree work in the Valley of Louisville.

A REAL MASON

There were few better-known Masons throughout the possessions of the United States than the late James S. McCandless, 33°, who for many years was Deputy in the Hawaiian Territory of the Supreme Council, 33°. He and his two brothers, who went to Hawaii as young men, became very successful and accumulated quite a fortune.

It is not known how much of a fortune he had because for the last several years he had been giving large blocks of it to his relatives, employees and friends, but through his will he left \$200,000.

He included in this \$10,000 to the Shriners' Hospitals for Crippled Children, the income from which is to be paid to the hospital in Honolulu, and \$5,000 outright to the Scottish Rite Bodies. After these bequests and the taxes are paid, the net income goes to his brother and sister for life.

After the death of these relatives, the trustees will divide the principal into fifths: two-fifths to an endowment fund for the Shriners' Hospitals for Crippled Children in the United States; two-fifths to two Masonic Homes in California, and one-fifth to a Christian Science church in Honolulu.

HAREWOOD INSTALLED

In a solemn and impressive ceremony on June 1, 1943, George VI of England installed his brother-in-law, the Earl of Harewood, Grand Master of the United Grand Lodge of England, at an especial meeting of that body in the Grand Temple at Freemans' Hall. The King made sympathetic reference to the loss the Craft had suffered in the death of the Duke of Kent, his brother, whom he had installed in the same office in 1939. According to record, no king of England has ever before installed two Grand Masters of the Grand Lodge of England, such as in these two ceremonies.

There were the traditional formal processions and salutations according to ancient form. Capt. J. C. Stewart of Murostoun, Grand Master Mason, heading the deputation from Scotland, and the Earl of Donoughmore, Grand Master, heading that from Ireland, conveyed the salutations of their Jurisdictions.

REUNION AT LAKE LAND, FLA.

For the second time in fifteen years, Scottish Rite Masons from all over Florida held a reunion at Lakeland, with nearly 200 present, under the auspices of the Lakeland Scottish Rite Club, of which O. G. Turner, 32°, is president. The general secretary of the meeting was Frank

H. Thompson, 33°, and the Director of Work was Frank O'Berry, 33° Secretary of the Scottish Rite Bodies at Tampa.

The Lodge of Perfection Degrees were conferred on a class of 61 from 29 Florida communities and representing 35 Symbolic Lodge in seven states. Among the visitors were James Donn, 33°, Deputy in Southern Florida of the Supreme Council, Southern Jurisdiction; Warren S. Taylor, 32°, Deputy Grand Master, and George T. Taylor, 32°, K.C.C.H., Past Grand Master, of the Grand Lodge of Florida.

ESTATE TO HOSPITALS

His entire estate of \$50,000 was left to Masonic charities by Louis P. Baumann, general manager of the Centennial Milling Company in Seattle, Wash., who passed away recently, only two days after the death of his wife. One-third of the bequest will go to the Shriners' Hospital for Crippled Children in Portland, Ore., and the rest to the Children's Orthopedic Hospital in Seattle, Wash.

IN PANAMA

At its annual session in April, the Grand Lodge of Panama elected Andres Mojica Grand Master for 1943-1944, and reelected Carlos A. Perez C., Grand Secretary. Jose Oller, 33°, retiring Grand Master, is Grand Secretary General of the Supreme Council, 33°, of Panama.

When Vice President Henry A. Wallace of the United States, a 32nd Degree Scottish Rite Mason, visited Panama in March, a committee appointed by Grand Master Jose Oller presented to him the welcoming salutations of the Masons of Panama. The Grand Lodge will promote some of the fraternal recommendations set forth by Mr. Wallace regarding post-war activities.

The bi-monthly organ of the Grand Lodge, *La Fraternidad*, was founded in 1919 by Jose Oller, and he is the editor. The April issue carried on its cover a picture of the Scottish Rite Temple in Balboa, Canal Zone, owned by the Scottish Rite Bodies, which are under the obedience of the Supreme Council, 33°, Southern Jurisdiction, U.S.A. One of the upper floors is the meeting place of the Symbolic Lodges under the Jurisdiction of the Massachusetts Grand Lodge, the Order of De Molay, the Arco Iris for girls, and La Estrella de Oriente for women.

SIX BROTHERS

Six brothers from various states, all Ma- sons, were together at a lodge meeting for the first time in thirty years, in June, when one of them, A. C. Kennedy, 33°, received his 50-year membership button. The meeting was that of Excelsior Lodge No. 97 at Freeport, Ill.

GRAND MASTER IN SERVICE

Rogers Kelley, Grand Master of the Texas Grand Lodge, is the only one of the 49 Grand Masters in the United States who is in the military service according to Claud L. Austin, Deputy Grand Master, now Acting Grand Master. Grand Master Kelley is an officer in the Air Corps.

NAVY DEGREE TEAM

A degree team composed entirely of Navy men, most of them from the Hensley Field Naval Base, conferred the Master Mason Degree, in April, for Gibraltar Lodge No. 1179 in Dallas, Texas. The candidate was from the Naval Bas, also.

CUBAN HONORED

Don Fernando Suarez Nunez, *Bene merito* of the Grand Lodge of Cuba and creator and present advisor of the *Ajef*, an organization composed of young men of Masonic affiliation, was honored in 1942 when the President of Cuba conferred upon him the medal of the National Order of Merit, *Carlos Manuel de Cespedes*, in recognition of his humanitarian works.

Seven years ago this active Mason founded the association of youths, which is international in scope, and the idea has spread to Mexico, where it has been accepted with enthusiasm. The governing body is a congress of two chambers, the upper house consisting of older Masons and the lower house of youths. The chief purpose of the organization is practical training for citizenship. The young people have the advantage of contact with Masonry in its cultural, social and fraternal aspects.

Among lodges of the *Ajef* constituted this spring is one named for Franklin Delano Roosevelt sponsored by the Theodore Roosevelt Masonic Lodge and consisting of young men alumni of the National Masonic School in Havana.

SOUTH DAKOTA

The 69th annual communication of the Grand Lodge of South Dakota, was held in Aberdeen, June 8th and 9th, in an outstandingly harmonious manner and results were most satisfactory. As is usual the Masonic Veterans Association convened during the meeting of the Grand Lodge. Theodore N. Engdahl was elected Grand Master and Rex Terry, Deputy Grand Master, while Arthur A. Bloomquist, Grand Treasurer, and Elvin F. Strain Grand Secretary, were reelected.

SIX SONS

Mr. and Mrs. Charles W. Wittel, of Richmond, Va., have six sons in the Armed Forces and one daughter, who is married to a soldier, and they are perhaps the largest Virginia Masonic family so represented. Mr. Wittel and three of the

sons are Masons. In May, under the auspices of the Navy Mothers' Club, the parents were presented 6-star service pins by Governor Colgate W. Darden, 32°.

ENGLISH MASONIC SCHOOLS

The collection received for support of the Royal Masonic Institution for boys in England, at the 145th anniversary festival in June, exceeded all previous records, being £262,529, with West Yorkshire eclipsing any former contribution with £171,379. Donations for the Royal Masonic Institution for Girls, located at Rickmansworth, were announced, in May, as totaling £88,271. There are 931 scholars benefited at the boys' school and 1,000 maintained at the girls' school; however, approximately three-fifths of these are pupils offered out-education, for a few years ago the schools each were reported as housing about 400 children.

The headmaster, N. T. Sinclair, of the boys' school at Bushey, said that of the "old" boys known to be serving in the Armed Forces, about 1,000 in number, over 300 hold commissions. "What then is the basis of the training here that enables one Masonian in three to become an officer? It is first of all that we place constantly before them the desirability of living actively and not passively, of doing things, doing them at first, only for themselves, but later on for others." The Earl of Harewood, chairman of the festival, commented upon this also.

BEQUEST TO MASONRY

An estate valued at over £24,000 was willed by the late E. W. N. Jackson of London, England, to the Masonic Benevolent Institution and Hospitals.

The three hardest words in the English language are "I was mistaken." Frederick the Great one time wrote to the Senate: "I just lost a great battle, and it was entirely my own fault." This confession displayed more greatness than all the victories that Frederick ever won. It is a test of real Masonic courage for any Mason to stand up and say, "I was wrong."
—Delmar D. Darrah, 33°.

BEQUEST TO MASONIC HOME

The Masonic Home and School of Texas, located in Fort Worth, will receive half of approximately \$2,000, according to the will of Mrs. Lena Elsasser of Houston, who died in April, 1943. The remainder of the sum will go to the National Jewish Hospital for Consumptives at Denver, Colo. Mrs. Elsasser's late husband was a Mason. Both were born in Germany and they were married in Texas, in 1894.

L. B. Elliott of Colorado City, Texas, District Deputy Grand Master of the 79th

District, visited Roscoe Lodge No. 980 at Roscoe, Texas, in May and was asked to preside, at which time he used a gavel made by his grandfather, J. M. Elliott, and used by him as Charter Master of Roscoe Lodge in 1908. This was the grandson's first visit to this lodge.

STASSEN IN SOUTH PACIFIC

Lt. Comdr. Harold E. Stassen, U. S. Navy, Governor of Minnesota from 1939 until April, 1943, early in August was assigned to active duty as flag secretary and personal aide to Admiral William F. Halsey, Commander in the South Pacific. Commander Stassen avoided politics in his talk with war correspondents, saying, "There must be singleness of purpose in the Armed Forces. I intend to carry out my duties as an officer in the Navy. Political and economic subjects are out."

The former Governor is a 32d Degree Scottish Rite Mason and a member of Osman Shrine Temple in St. Paul. He was Master of Shekinah Lodge No. 171, St. Paul, while Governor of the state.

CONSTITUTION DAY

All lodges under the jurisdiction of the Grand Lodge of Virginia were requested by Grand Master William R. Weisiger, 33°, to hold a simultaneous meeting at 8 p. m., September 17th, to celebrate the anniversary of the Constitution of the United States. Such a plan is made, he said, in order that "the members of our great Fraternity may be reminded of the terms of that immortal document, the charter of our liberties, for the preservation of which untold thousands of our youth are sacrificing their lives on the battlefields of the world."

MARINE ACE MADE MASON

Maj. Joe Foss, Flying Ace of the U. S. Marine Corps, received the Master Mason Degree at Sioux Falls, S. D., on June 29, 1943. He is credited with 26 or more Japanese planes, the largest number of enemy planes to the credit of any flyer in the Marines.

ENGLISH MASONS ARE 103

Claims to being the oldest Freemasons in England were made when two Masons celebrated their 103rd birthdays in June: William Thomas Dominy, former councillor and alderman of the borough and mayor of the town of Chard, Somerset, was initiated in the Lodge of Prudence and Industry No. 1953, in 1882; William Varley of Heptonstall in the West Riding Province of Yorkshire, who is two days older than Mr. Dominy, is a Mason also.

HENRY FORD'S BIRTHDAY

Henry Ford celebrated his 80th birthday anniversary on July 30th, 1943, by reviewing the enlisted personnel at the

Naval Training School he established at his River Rouge plant of the Ford Motor Company. His comment concerning his birthday was that "the important thing to do is to keep going." He is a life member of Palestine Lodge of Detroit, Mich., and a 32d Degree Mason of the Northern Masonic Jurisdiction.

He was presented with a ship's clock made by graduates of the training school now serving at sea and a giant cake produced at the school by the cooks and bakers students. The cake, a replica of the headquarters building at the school, was 4 feet long and a foot wide, weighing 150 pounds.

DECORATED BY THE FRENCH

Two 32d Degree Scottish Rite Masons who are generals in the American Army were decorated recently in North Africa by the French. Lt. Gen. Mark W. Clark, Commander of the United States Fifth Army, has been made a commander of the French Legion of Honor in recognition of the value of his secret journey to North Africa, which opened the way last fall to Allied landings. General Clark received the 32d Degree at Fort Leavenworth, Kans., in 1934.

Brig. Gen. Theodore Roosevelt, Jr., Deputy Commander of the "Fighting First" Division of the United States Infantry, has received the French Croix de Guerre following engagements together with the French troops in Tunisia. Receiving this medal at the same time were the Commander of this Division, Maj. Gen. Terry Allen, and General Roosevelt's aide, Maj. Kenneth Downs. General Roosevelt received the 32d Degree at Washington, D. C., in 1923.

ARMY OFFICERS RECEIVE DEGREE

At a special communication of Salina (Kans.) Lodge No. 60, early in August, the Entered Apprentice Degree was conferred on five army officers from Camp Phillips, Kans., as follows: Col. Howard J. Liston, Post Commander; Lt. Col. Percy C. Bouck, Executive Officer; Maj. Lee Pollock, Special Services Officer; Capt. Joseph W. Smith, and Lt. Elroy R. Baker.

All the stations were filled by Past Masters of the lodge, six of whom are Scottish Rite Masons. Maj. A. M. Kenna, 32°, Chaplain at Camp Phillips, gave benediction.

WORTH THINKING ABOUT

The Ohio Mason of July 30, 1943, carries a fine article by Dr. Roy A. Burkhardt, who is conducting seminars this summer for army officers, chaplains, ministers and USO leaders in the art of freeing the soldier from emotional blocks. He quoted the words of Judge Hand spoken in honor of Justice Brandeis who was so long

on the Supreme Court of the United States.

"Most of our positive ills have directly resulted from great size. With it has come the magic of modern communication and quick transport, but out of this has come the sinister apparatus of mass suggestion and mass production. The herd is gaining its ancient and evil primacy. These many inventions are a step backward . . . our security has actually diminished as our demands have been more exacting; our comforts we purchase at the cost of a softer fiber, a feebleness and an infantile suggestibility . . .

"You may build your Tower of Babel to the clouds; you may strive ingeniously to circumvent nature by devices beyond even the understanding of all but a handful; you may provide endless distortions to escape the tedium of your barren lives; you may rummage the whole planet for your love and comfort. It will avail you nothing; the more you struggle, the more you will become enmeshed."

CAPT. PADDOCK DIES IN CRASH

Capt. Charles William Paddock, who was killed, July 21, 1943, in a Navy airplane crash near Sitka, Alaska, was a 32d Degree Scottish Rite Mason and a member of Carmelita Lodge No. 599, Pasadena, Calif. He was known as the world's fastest human in the 1920's, having represented the University of Southern California and later the Los Angeles Athletic Club as a sprinter in intercollegiate, American Amateur Union and Olympic competition. When he was commissioned in the U. S. Marine Corps in July, 1942, he still held national running records that he set in 1921. In recent years he had been general manager of *The Pasadena Star News and Post* and business manager of *The Long Beach Press-Telegram*.

Maj. Gen. William Upshur, Commander of the Marine Corps, Department of the Pacific, and five others lost their lives in the same crash.

NATIONAL FEDERATED CRAFT

The 13th annual conference of the National Federated Craft will be held at Danville, Ill., on September 2nd and 3rd. This organization is composed of Master Masons who are employees of the U. S. Government, and the president is Harold H. Vawter of Indianapolis, Ind. The National Advisory Representative is Dr. G. Haven Stephens of Danville, Ill., and the Secretary is Archibald R. Crawford, whose address is 5435 North Artesian Ave., Chicago, Ill. A publication is issued bi-monthly and is called the *National Federated Craft News*. Gerhard W.

Kelsch of 6551 Fyler Ave., St. Louis, Mo., is the editor.

FACTS DEFEAT FALSEHOODS

One instance of the extent to which false reports may go and of the extent to which they can be proven truthless is seen in a report from the West Coast. Many citizens and particularly mothers of sailors were shocked and grieved when they read "hundreds of blind war victims at Oak Knoll Hospital need radios for their only source of stimulation . . . Oak Knoll needs 1,000 radios for the blind," which plea appeared in a "letters from the people" column in a metropolitan newspaper.

The story spread with the number of reported blind increasing. But soon thereafter the press carried a signed statement by Lt. Comdr. A. R. Bosworth, written in behalf of the Commandant of the 12th Naval District. The Naval officer stated that not a single case of blindness at Oak Knoll Hospital was recorded at the present and that, moreover, the number of Navy men who have lost their eyesight in the war has proven gratifyingly small, the total in the entire U. S. Navy falling far short of "hundreds."

Perhaps the first letter was written by someone with a kind heart who had failed to investigate, but it may, on the other hand, have been written by a rumor-spreader working to stir up unrest and fright on the home front.

GRAND LODGE OF IOWA

Grand Lodge of Iowa held its annual session on June 8, 9 and 10, and it was well attended, although many of the usual activities were dispensed with on account of war conditions, as it is customary for all Masonic bodies and individual Masons to comply with requests of the authorities relative to doing their full part as good, patriotic citizens.

Ford L. Van Hoesen, of Des Moines, who retired from the office of Grand Master after a very successful year, is a 33d degree Mason and a Knight Templar and is very popular with the Craft in Iowa. He was succeeded by Clifford D. Jary, 32d, of Sioux City.

A resolution was adopted for the collection of a 25-cent per capita tax, 40 per cent of which is for the welfare work of the Masonic Service Association and 60 per cent to be used by the grand lodge welfare committee. Present at this meeting were William Koch, 33d, Active Member in Iowa of the Supreme Council; presiding officers of the American Rite Grand bodies and of the Eastern Star, and G. A. Kenderdine, 33d, state president of the Federated Craft.

JAMES WHITSON DUNBAR

The oldest Past Grand Master of the Grand Lodge of Indiana, James Whitson Dunbar, passed away at his home in New Albany, Ind., in May, at the age of 82. He was Grand Master in 1902, was a founder of the Indiana Masonic Home, and was elected to the U. S. Congress three times. He was a member of the York Rite, the Shrine and the Scottish Rite Bodies of Indianapolis, Ind.

CANADIAN SEAMEN

The Masons at Calgary, Alberta, Canada, gave \$5,000 from the Masonic War Distress Fund to the Navy League of Canada in aid of the merchant seamen.

HAWAII

Scottish Rite Masonry seems to be going right along in the Hawaiian Islands. The 31st and 32d degrees were conferred upon twelve in the Valley of Kahului on the Island of Maui recently, under the direction of Walter R. Coombs, 33d, now Deputy in Hawaii of the Supreme Council, S. J.

Daniel H. Case, 33d, of Wailuku, after twenty years of continued service in the office of Judge of the Second Circuit Court of the Territory of Hawaii, will retire in August. He has exercised a great influence in Freemasonry of the Hawaiian Islands.

CHARLES N. ORR

The 42nd Triennial Conclave of the Grand Encampment, Knights Templar, U.S.A., was held at Chicago in May, but it was a short session due to transportation difficulties, and parades and entertainment were dispensed with in keeping with the request of our government. The elections resulted in bringing Charles Noah Orr of St. Paul, Minn., into the office of Grand Master, other grand officers advancing in the line, and grand treasurer Frank M. Weinhold and grand recorder Adrian Hamersly being reelected to their respective offices.

Grand Master Orr has always been active in Freemasonry and has been a 33d degree Honorary Member of the Supreme Council, S. J., since October 25, 1929. He is one of the leading citizens of Minnesota and for many years has been a State Senator. He is recognized as being the best informed man with regard to legislative procedure that can be found anywhere. Notwithstanding his very arduous duties in following his profession and in the State Legislature, he has always found time to devote to the interests of Freemasonry, in the Symbolic Lodge, Templar Masonry and the Scottish Rite.

LONG RECORD

William H. Swintz, a Past Grand Master of the Grand Lodge of Indiana, has served for twenty-three years as grand secretary of that grand body, and is an authority on Masonic law and jurisprudence, and the Indiana ritual.

He became a Mason in St. Joseph Lodge No. 45, South Bend, Ind., on January 16, 1893, and was master of his lodge at the age of thirty. His first attendance at grand lodge was in 1899, has served continuously as a Grand Officer, has attended every session and has intimately known fifty-three grand masters. He is also Grand Recorder of the Grand Commandery of Knights Templar, and received the 33d degree honorary of the Scottish Rite, September 17, 1918, at Boston, Mass.

ANCIENT APRON

A Masonic apron more than 125 years old was recently presented to the George Washington Masonic National Memorial Association by Mrs. Mary F. Redding of San Francisco, Calif., the apron having belonged to her grandfather, John Boyd, a member of the lodge now known as Alexandria-Washington No. 22 in Alexandria, Va.

WASHINGTON

At the annual communication of the Grand Lodge of the State of Washington, held in Wenatchee about the middle of June, a large number were present, among them being sixteen past grand masters.

The elections resulted in the following being installed in office: Grand Master Donald F. Kizer, 33d, of Spokane; Deputy Grand Master Ford G. Elvidge; Senior Grand Warden Leslie W. Lee; Junior Grand Warden Gus H. Schultz; and the reelection of Horace W. Tyler, 33d, Past Grand Master, to the office of Grand Secretary, a position he has filled very capably for many years.

CHUNGKING LODGE

FUNCTIONING

Col. M. H. De Pass, Jr., military attache of the United States Embassy at Chungking, China, a past master, has been named Inspector of Fortitude Lodge, U.D., recently granted a dispensation under the Grand Lodge of California for the duration, after which its future will be determined by the Grand Lodge of the Philippine Islands. It is reported that members of the lodges in the Philippines are grateful to the California Grand Lodge for accepting their dues in trust, which fund will form a "nest egg" for the reestablishment of lodges in the Islands after the war.

PATRIOTIC PAGEANT

Approximately 20,000 persons enjoyed the "Night of Thrills" in June at the Griffith Stadium, Washington, D.C., arranged for the benefit of the Masonic and Eastern Star Home. A queen was crowned, and there were a military pageant, a circus and a ball game. After the game, Maj. Gen. Walter S. Baker reviewed the parade of the Masonic uniformed bodies and auxiliaries, detachments of the Armed Forces and the American Legion. Senator Harry S. Truman, 32d., Past Grand Master of Missouri Masons, Miss Dorothy Neidfeldt as Queen, and there were talks by Carl H. Claudy, Grand Master in the District of Columbia, Clark C. Griffith, a Mason who donated the use of the ball park, and Eastern Star officials. Exhibition drills were given by the Knight Templar Commanderies, uniformed patrols of the Tall Cedars of Lebanon, the Shrine, and the Grotto, and drill teams of Job's Daughters. This was followed by a circus of 14 acts and patriotic finale.

In connection with the patriotic aspect of the celebration, the new "Flag of the Four Freedoms" was featured. The flag, four upright red bars on a white field, is representative of the Four Freedoms and of the 32 United Nations. It was originated by a former pilot, Brooks B. Harding of Gloversville, N.Y., who is now chairman of the Four Freedoms Committee, and it was displayed first on Flag Day at the ceremonies sponsored by the American Legion and the Elks in Washington, D.C. When displayed, this banner takes the place of the flags of all the United Nations and its use has been sanctioned unofficially by representatives of these nations.

NEBRASKA

The Nebraska Masonic Grand Lodge on June 8th, at its session in Omaha, elected William B. Wanner, of Falls City, Grand Master. Lewis E. Smith, of Omaha, was reelected grand secretary. On June 9th, which was the closing day of the sessions of the Grand Lodge, the Nebraska Veteran Free Masons' Association held its semi-annual meeting.

SCOTTISH RITE N.M.J.

A POINT OF VIEW

Among the interesting letters on our recent editorial "Ladder Promotion in the Scottish Rite" is this vigorous comment by a distinguished attorney, an Honorary Member of the Supreme Council. It may stimulate thought and discussion.

"I was very much interested in your 'Ladder Promotion' article in the last Letter, and I most heartily agree with our Sovereign Grand Commander's position,

although it must be conceded, as you state, that the system works well in the Symbolic Lodge. I have seen wonderful improvement made in the officers as they approach the East. One of the great elements of weakness in all of the Masonic bodies is the wasted energy of the younger members and the undue prominence given to the 'stuffed shirts' in the East. Often-times there are men who have never had the time to go through the different offices, who would welcome the opportunity to be of service, and would do a better job than the superannuated honorary past officers, who have ceased to be either ornamental or useful."

NEWS FROM THE FIELD

Terre Haute, Indiana. Under the efficient general chairmanship of Ill. Warren H. Brewer, 33d., Past Commander-in-Chief of Evansville Consistory, the Scottish Rite Masons of the Valley of Evansville and Zorah Shrine were hosts to "The Consistory Players" of Danville, Illinois. These players presented, in two dramatic episodes, "The Making of the Constitution." More than 1300 people witnessed this inspiring drama.

The script has been revised and adapted for general use by Ill. G. Haven Stephens, 33d, of Danville. "The Consistory Players" of Danville are happy to render this patriotic service in the name of the Scottish Rite. It is a valuable contribution to the community.

Bridgeport, Connecticut. Lafayette Consistory has lost two competent Commanders-in-Chief within a few days, Ill. Clifford B. Wilson, 33d. passed away on January 1, 1943 and Dr. Robert G. Collins, 32d., who succeeded him, died on May 5, 1943.

Canton, Ohio. The past year proved to be the banner year for the Scottish Rite bodies of this Valley. One hundred thirty-one Sublime Princes of the Royal Secret received their degrees at the recent Spring Reunion, and the total for the year was 307. Since the institution of Stark Consistory in 1932, a total of 1106 were created Sublime Princes. At the annual meeting held May 13th, the annual report gave the membership as of 2050 and the net worth \$158,882.04 with no indebtedness. Lee J. Smith, 32d, of Massillon was elected Thrice Potent Master, Arthur O. Hill, 32d, Sovereign Prince and Albert J. B. Miller, 32d, Most Wise Master. Homer E. Black, 32d, is the present Commander-in-Chief.

Toledo, Ohio. A successful Spring Reunion which covered an entire week from Monday, May 3 to Monday, May 10 added 278 to the membership list. Because of limited space the class was divided into two sections. On Sunday, May 9, both sections attended a special service of wor-

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ship at Epworth Methodist Church. The large auditorium was crowded. Ill. Waldo Moffett Bowman, 33d, Commander-in-Chief gave a brief message of welcome. An impressive sermon on "A New Commandment" was delivered by the Rev. Russell Jay Humbert, D.D., 32d. On Monday night the 10th, the 32d was conferred upon the entire class. No members were admitted until the class was seated.

Jersey City, New Jersey. In connection with the 36th annual reunion of New Jersey Consistory and Co-ordinate Bodies, an elaborate brochure of 48 pages was issued to the members containing the program for the session, the photographs of the leaders of the Rite in New Jersey and in the Valley of Jersey City, an excerpt from the 1942 Allocution of the Sovereign Grand Commander, and fifteen pages of interesting articles on Freemasonry in the Colonial era. Ill. Allan H. Fish, 33d, Commander-in-Chief gives generous credit to Bro. Charles E. Rosenfelt, 32d, for this brochure, but the influence of his own aggressive and inspiring leadership is obvious.

Portland, Maine. 224 members—the largest class in ten years—were received into Maine Consistory at a streamlined reunion on May 20, 1943. A crowded program of work and refreshment was pushed through on schedule time by the efficient Commander-in-Chief, Irving L. Rich, 32d. The brethren from Bangor, under the direction of Ill. Harold H. Hodge, 33d, presented a remarkably fine exemplification of the 20th. The ceremonial section of the 32d, was exemplified by the brethren from Lewiston and the allegory was interpreted by a large cast from Portland. Both sections were impressive in ritualistic and dramatic excellence. The communication of degrees by Bro. Kenneth C. Allen, 32d, First Lieut. Commander, using a summary prepared by Bro. Irving L. Rich, 32d, was unusually instructive and impressive. The Grand Prior of the Supreme Council, the official guest of the reunion, spoke during the dinner hour on the subject "The Supreme Council Looks to You!" Ill. Frank Colman Allen, 33d, Deputy for Maine, kept a guiding hand on every detail of the program and gave a brief message to the brethren. He was assisted, in every way, by the other Active Members for Maine, Ill. John Clyde Arnold, 33d, of Augusta, and Ill. Edward Warren Wheeler, 33d, of Brunswick, Grand Minister of State.

Marquette, Michigan. Accompanied by Ill. George Edward Bushnell, 33d, Deputy for Michigan, and several Honorary Members, the Sovereign Grand Commander was the guest of Francis M. Moore Consistory and Coordinate Bodies at the 35th Annual Reunion—May 20-22, 1943. Seven degrees were conferred in

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full ceremonial form upon a class of sixty. At the banquet, Ill. Melvin M. Johnson, 33d, spoke to a capacity audience, which gave him an enthusiastic welcome to the Northland.

Chicago, Illinois. On May 24, 1943, the Sovereign Grand Commander was formally received in the Grand Encampment of Knights Templar of the United States by Sir Harry Gilmore Pollard, Most Eminent Grand Master, who is also Grand Sword Bearer of the Supreme Council. Ill. Bro. Johnson addressed the Conclave on the subject of "Masonic Unity."

FRIENDS

On May 3, 1943, Ill. David Edward Moulton, 33d, of Portland, Maine, was the guest of honor at a special meeting of Hiram Lodge No. 180, F.&A.M. of South Portland—his own Lodge, which he had served as Master in 1913 and which he has served as Trustee since 1904.

The occasion was the unveiling of an oil portrait of M.W. Bro. Moulton who was Grand Master of Masons in 1924-1925 and R.E. Grand Commander of Knights Templar in 1933. He has been an Honorary Member of the Supreme Council, 33d, since 1925. Ten Past Grand Masters were special guests.

A remarkable tribute was paid to Ill. Bro. Moulton because of his upright life and his unselfish service as a Freemason and a citizen. "With all the honors which have come to him, he has never lost his poise, but has walked among men with a becoming humility of life which has endeared him to all who have come to know him."

The sympathy of the Supreme Council and of the entire fellowship of the Scottish Rite is extended to Ill. Allen Towner

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Treadway, 33d, Active for Massachusetts in the death of his wife. Mrs. Treadway, who had been an invalid for several years, passed away on May 22, 1943 at Washington, D.C. The funeral services were held in the Treadway home in Stockbridge, Massachusetts.

Ill. Ralph W. Crockett, 33d, of Lewiston, Maine, has presided over the ceremonial section of 32d, in Maine Consistory for twenty-five years. At the recent reunion in Portland, Ill. Edward W. Wheeler, 33d, Active for Maine and Grand Minister of State, speaking in behalf of the Consistory, presented Judge Crockett with a beautiful silver bowl as a token of the respect of his brethren.

Trenton, New Jersey. Ill. Edgar H. Wilson, 33d, retiring Commander-in-Chief of the Consistory, was honored by the large Spring class which chose his name as their own. In twenty-five years Ill. Bro. Wilson has proposed more than 1000 candidates for membership in the Scottish Rite bodies of Trenton, a record which is perhaps unexcelled in any Valley. He participates actively in the degree work, playing many dramatic parts. Still a young man in body and spirit, Ill. Bro. Wilson is not inclined to rest on his laurels but pledges continued and increased devotion to the Scottish Rite.

All Sorts

NATURALLY!

An English tourist traveling in the North of Scotland, far away from anywhere, exclaimed to one of the natives:

"Why, what do you do when any of you are ill? You can never get a doctor."

"Nae, sir," replied Sandy, "We've just to dee a *natural* death."

WHO TOLD YOU THAT?

On his way home a drunk stopped at a lamp post and pulled out his house key.

A passing policeman noticed him fumbling around, trying to insert the key into the post, and asked politely, "Nobody home?"

"I'll say there is," said the drunk. "There's a light upstairs."

STUCK

Lawyer—Now, sir, did you, or did you not, on the date in question, or at any other time, previously or subsequently say or even intimate to the defendant or anyone else, alone or with anyone, whether a friend or a mere acquaintance, or in fact, a stranger, that the statement imputed to you, whether just or unjust, and denied by the plaintiff, was a matter of no moment or otherwise? Answer me, yes or no.

Witness—Yes or no what?

NO HURRY

Fair Caller—I'd like you to paint a portrait of my late uncle.

Artist Schram—Bring him in.

Fair Caller—I said my late uncle.

Artist Schram—That's all right; bring him in when he gets here.

LATEST FROM LONDON

A bomb fell on a Mayfair news, demolishing garages and small flats above them. One small bedroom alone escaped.

Wardens and police rushed up. They saw a figure moving about in the one surviving room.

—"Are you all right?" they shouted.

—"Yes," came the reply, "but I can't find my collar and tie."

CERTAINLY

Maybe some day Adolf will feel like sending a post card in reverse sentiment to his old pal, Rudolf Hess—"Having a bum time. Wish I were there!"

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